

THE American Missionary.

"TO THE POOR THE GOSPEL IS PREACHED,"

FEBRUARY, 1873.

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F R E E D M E N.

THE NEGRO IN THE SOUTH.

An unexpected witness—Testimony of the *N. Y. Herald*.

The *N. Y. Herald*, with some of the enterprise that pushed Stanley into Africa in search of Livingstone, sent a special correspondent into the Southern States to report upon their condition. The result was an extended communication, occupying nearly a page of the *Herald* of Dec. 14, 1872. Many of the topics touched upon relate to local matters or transient politics, but others are of deeper interest. We give below some extracts which are in the main correct and will enable our readers to form some judgment in regard to the South and its problems.

THE NEGRO IN THE SOUTH.

The condition of the negro since his emancipation has disappointed almost every prophet who undertook to predict against him. He is a good deal of a nuisance in his desire to talk politics and intrude upon the company of the white politicians to whom he is constituent, but he has made three millions and a half bales of cotton. Who grew that cotton? Who picked it? What besides has the South produced for itself in the past seven years? In the sugar field also the negro is the sole reliance, and the present year will show great increase over the last as the last over the year which preceded it. In the slave period the annual yield of sugar was between 200,000 and 300,000 hogsheads. This fell directly after the war to little above 30,000 hogsheads; but the staple is creep-

ing up gradually, and this year it will have passed 100,000, according to some accounts. The rice fields also, which had been abandoned, or nearly so, in the Carolinas, are again maintained in Louisiana and the South, and if there be a prevailing necessity for domestic rice, we may expect that the black man's labor may be again effective upon this staple.

SLAVERY AND FREEDOM.

When we come to a comparison of gross productive power between the period of slavery and that of emancipation, it may be said that North Carolina, Alabama, Tennessee, Kentucky and Texas are inconceivably better off. Virginia depended for its greatest profits upon the breeding of slaves, to be sold to the Gulf States, and of course that sort of business is completely obliterated. All along the Roanoke River, the Staunton and the Appomattox, one looks upon a beautiful country, which was nothing more than a pasture field for human live stock. If we reflect that the fell decree of emancipation destroyed nearly five hundred thousand articles of commerce, worth upon the average \$400 or \$500 a head, it also increased immeasurably the happiness, security and family stability of just that many breathing and thinking things. No estimate of the South can be complete which does not include the enormously bettered and ap-

preciated condition of the negro. If a certain number of men point to the vast assets annihilated in slaves, an equal number of men made citizens can thank God for the injury. The method, obedience and industry which the slave system demanded of the negro has been of use to him in his free condition, while the master, who had served no such apprenticeship, finds himself, in the majority of cases, the most helpless person in his section, and the great end of his ambition is to get an office and keep it.

NO RESENTMENT.

In conversation with Robert Tyler, son of ex-President John Tyler, he remarked as follows:

"The negro has neither gratitude nor resentment."

When I came to think it over, it occurred to me that he had no particular reason for either. Resentment would give him the fashion of carrying a six-shooter on his hip and being very touchy on points of honor. Gratitude does not belong to politics, for a man's vote should be his most jealous possession, and the negro's devotion to the radical party is perfectly natural, and will continue as long as white people entertain designs upon it.

The error of Southern society for the past fifty years has been the toleration of violence and too much charity for the bloody resentments of each other.

If the negro citizen had his white neighbor's facility of resentment and were now revenging his injuries while in a state of slavery, pandemonium would indeed begin. The old slave system has relinquished nothing without a struggle, and after the questions of emancipation and reconstruction were settled, there was another contest about wages and contracts, and still another about the negro's right to litigate. Fair judges estimate that between 1868 and 1870 1,500 lives were taken in Alabama alone, and still, without either gratitude or

resentment the freed negro has piled up his monument of 3,500,000 bales of cotton; and his passion to own land, a pair of mules and a suit of cloth clothes continues to enormously provoke millions of people who think these ideas reprehensible and exceedingly impudent.

SAMPLES OF KU KLUX.

I went down to the jail in the city of Montgomery with the United States Marshal, Randolph, a native Kentuckian. I had never had any belief in the Ku Klux and wanted to have an actual conversation with some of the people confined there as such. Half a dozen boys, of the loitering village class, a little above the grade of poor whites, the stature of planters' sons, were turned into the lobby of the jail, and the worst of them was a little, knotty, simpering chap, with an unmistakably wicked twinkle in his eye. He did not weigh above 120 pounds, but was quick, wiry and restless, and belonged to the class of grocery-store loungers, who will drive a knife without a word of warning. The jailer told me that he had fist fights with his companions in the cell, and did not care a whistle for his life. After a little conversation I appeared to have gained the confidence of one of the party with a more innocent face, and the Marshal said to me: "This man and Hunter (the ugly customer) are both going to plead guilty, and this one says he will tell you all about the crime with which he is charged." We went down to the lower floor and into a private room, where a negro boy whom the guard had shot with his musket was lying on the floor, and a large negro man, with his eye shot out, was sitting on a chair.

"WHO WOUNDED THAT MAN,"

said I to the white prisoner, for the Marshal was not now in our company, and we were sitting, Ku Klux and reporter, knee to knee.

"That wasn't our party that did that," said the young man. "The two

other fellows you saw up stairs did that thing. A black man had married a white woman and had two children by her, and the boys shot the man dead and shot this black fellow here, who was the only witness, in three places, and then tied the white woman to the bedstead and set the house on fire and burned her up in it."

I recalled the appearance of the two young chaps referred to, one of them a loquacious, yellow-haired, blue-eyed boy, and the other a bullet-headed, flip-pant youth who had damned Governor Lindsay for surrendering him to the United States.

"Now, what did you do?" said I to the lad who had honored me with his confidence.

"Well, sir, there was a black woman up in our county who had sued a white man for twelve months' wages and recovered. This fellow laid it up for her, and one night when a parcel of us fellows were drinking and carrying on he put us up to go out and whip that woman. I didn't know where we were going and had never seen the woman before. If we was Ku Klux I didn't know it, but we kivered up our faces so she wouldn't know none of us. We took the woman out into the woods where nobody could hear her scream and whipped her there about two hours with hickory rods. I saw that they were going to kill the woman, and I got uneasy about it. After awhile they asked her if she recognized anybody in the crowd and she named two men. Then they drew their pistols, and, although I begged them not to kill her, they shot her several times through the head. That little fellow you saw with me up stairs was one who fired his shooter into her. I will plead guilty at Court, because I saw plain enough that there was no way for me to get out of this scrape."

After this interview I was obliged to

give over my incredulity about the Ku Klux.

BURNING ONE WOMAN; SHOOTING ANOTHER.

I said to the Marshal, "What will be the punishment of these fellows for burning up one woman and shooting another?"

"Well," said he, "about six years' imprisonment."

I could not help thinking that if white people had been the victims there would have been no gratitude and considerable resentment.

CRIME OF THE NEGRO.

In old days people were fond of predicting the terrible consequences of emancipation. Rapine, insurrection, amalgamation and famine were immediately to come about. The facts have been the other way. The one comprehensive crime of the free negro has been pig and chicken stealing. His offences against the person during the past seven years all over the South could be written on a quire of foolscap. The outrages can all be carried in one head. During the war, when all the able-bodied white men were at the front, the negro, with more gratitude than resentment, was the humble friend and garrison of the women and children at home. On the other hand it has taken 15,000 pages of printed matter to relate the crimes of the Ku Klux alone.

A MISTAKE OF THE SOUTH.

The passion to keep immense tracts of land is more of a mistake in the South; it is nearly a vice, because it tightens and hardens the social impulses, and it will inevitably carry tens of thousands of people to the Poor House. I was gunning a few weeks ago at Shipping Point, on the Virginia side of the Potomac, and a man told me that it had been the purpose of some land agents to buy 35,000 acres in that neighborhood at the request of the expelled

Alsations. Fifteen thousand acres had been obtained, when the large Virginia land owners round about made a combination to keep the foreigners out.

"We don't want them here," said these gentry; "to be cultivating the ground in little patches and controlling all the offices."

It is hard to believe that such a story can be true of men of ordinary human sagacity. Many of the Southern States have sent agents to Europe to induce emigration, but I found the crudest notions prevailing in the South as to the whole scope and nature of immigration. Most of the people conceive the immigrant to be some kind of a beast, who will be a substitute of the negro and work not for himself but for them—the old residents. It is unnecessary to say that no such man exists whose services will be worth the price of his passage money. There is a provincial prejudice in the South against newcomers who would exercise any influence, and a man is called a stranger in the South who has lived there twenty years.

SOUTHERN WOMEN.

The social closeness of old society inevitably drives every Northern man, though of the best intentions, right into carpet-baggers' hands. Who cares to immigrate into a region where his wife is not called upon and where the everlasting and remorseless topics of the hour are politics and the negro. A gentleman in Atlanta said to me: "Our women have carried their feelings too far, and we have lost many a good man who might have acted with us and spent his money among us because we gave him no social encouragement. I have often felt a desire to take such a man up to my house, but am deterred by the fear that my daughters might offend him."

To a great degree the fact is that Northern women get no hospitality at all in the Gulf States. The Northern

settler can have daily dealings in business and confab with the men of the place, but at the coming of night curtains are drawn and the settler feels that he is still a stranger. I felt a sadness to see these surly conditions amongst people who might do each other good, and to hear the constant remark amongst Northern men of "the South will never come to anything until the old generation dies off," while the Southern is equally certain that the only solution will be to expel the carpet-baggers and remove the negroes back to Africa. The most

GIGANTIC PIECE OF STUPIDITY

which any people ever entertained is that of the Colonization Society, to remove the only labor and the most consonant labor out of the South after it has been brought there at frightful expense and trained and civilized, merely to carry out a political prejudice, without a particle of moral science or public necessity in it.

NATURAL WEALTH.

Everything exists in the South which was on the spot when it claimed to be the richest portion of the earth. If that section possesses a tithe of the statesmanship which it always claimed to have it should be able to harmonize existing conditions; but this cannot be done by the Ku Klux Order, by a reactionary spirit, by purblind politics, or by unprincipled alliances with men like Warmoth, or blind devotion to garrulous and whimsical old fossils like A. H. Stephens. The principle of justice and the practice of patience and cheerfulness are the qualities required in Southern statesmanship. This generation must be content to be poor in order that the next may be manly and comfortable. To antagonize the negro, the better disposed Northern man, the age and the general government is merely to

THROW AWAY A NOBLE OPPORTUNITY to prove the true greatness of Southern

manhood and womanhood. Many generations of negroes have worn the harness of slavery with patience, and there is no righteousness in holding this poor subject to be the cause of the disadvantages which now prevail. To teach the negro how to be a citizen will be a nobler business than to asseverate that he never ought to have been. Perhaps the North made a mistake in precipitating the negro into the franchise, but it was a mistake which necessity demanded, and its inconveniences are only temporary. The meaner class of carpet-baggers are bound to disappear from the South, but every Northern man who settles there and takes a part in public affairs to protect his property and make a career is not a carpet-bagger. There have been old rebel officers honored with positions and nobody scandalized them; for the plain fact must be said that the freedom of speech and travel in the North had catholicized our society, while the South, and especially the ladies thereof, grew provincial under the rigid police conditions of the slave period. We have in the North an enormous population of people who would be glad to escape from our rigorous climate and settle in pleasant Southern towns like Huntsville, Augusta, Shreveport and Columbia. They have a perfect right to take their part in politics and discussion, but the social code must relax before that land will ever be inviting to Northern men.

VIRGINIA.

Hampton under a Storm—Not of War but Snow—Heroic Endurance.

We trust that your readers still keep up their generous interest in the Hampton Normal and Agricultural Institute, and will be glad to hear something from us of our welfare and progress. Just now we are snow bound, no boats, no mails, telegraph broken down and the Chesapeake frozen up, a state of things dismal enough, except to such

people as are too busy to think about themselves at all, in which number may be included the two hundred and fifty teachers and scholars who have cast in their lot together within these school walls. The classes are completely full, and the dormitories so crowded that twenty-four of our boys are obliged to spend the winter in tents, which are protected so far as possible, but still make good trial of the endurance and resolution of the students, who have chosen to accept such quarters, rather than give up their chance of entering this year. It seems hardly necessary to say that such a spirit as is exhibited by these young men, makes earnest and hard working students, and the progress is pronounced to be in general, thoroughly satisfactory. The teachers are remarkably unanimous in their views, and contribute much to the success of the school by their hearty coöperation, while their personal interest in their pupils increases with their experience of their aptitude for work, and their appreciation of all that is done for them. The course is a hard one, including the usual branches of a good English education, with training in the various industrial departments, and, more important than all, a careful attention to the general morality, and the development (in the best sense of the word) of individual character.

The pressure which resulted from the large and rapid increase of the school, seems only to have brought out its resources, and any friends who will visit us, will, we believe, be more than satisfied as to the direct and wide spreading usefulness of the institution. Of course, money and supplies are needed, and we ask for them from all who are interested in missionary work, in the belief that the foundation is being laid here in such solid fashion, as to ensure that nothing which is given shall be wasted, or applied to other than a righteous use.

M. F. A.

*From the Nashville Banner.***FISK UNIVERSITY.****The New Jubilee Hall to be Erected at Fort Gillem.**

Notwithstanding the inclemency of the weather, the ground was broken on Fort Gillem for the new Jubilee Hall of Fisk University. The boarders in the "Home," and the teachers, were all present, and the audience numbered about one hundred and fifty. Prof. A. K. Spence, principal of the school, made a few introductory remarks, and introduced Rev. H. S. Bennett, as the member of the faculty who had been longest in the service of the University. Prof. Bennett read a history of the institution from the beginning up to the present time. He referred to several important eras in the history of the University, and paid a tribute to the leader of the Jubilee Singers, Prof. G. L. White. After he had closed, Mr. T. C. Steward was introduced, who gave an outline of the building.

It is to cost \$50,000, is to be 128 feet south front, 145 feet east front, three stories high, to be heated by steam, and to have all the modern appliances for such buildings.

Prof. A. K. Spence then read the following poem which he had prepared:

All hail to thee, thou happy day,
When thus assembled here we lay
On truth's foundation, strong and deep,
Where old Fort Gillem's ramparts sleep,
A surer fortress here to stand,
From war and woe to guard the land.
Where once was heard the cannon's roar,
That shook the hills with thunder o'er,
And men rushed forth to deadly strife,
With clashing sword and whetted knife,
And many a gallant life went out,
And voice was quenched mid groan and shout,

And brother slept in brother's blood,
Bathed in a dark fraternal flood.
Thy walls shall rise, O, temple fair,
A thing of beauty, in the air.

Now all is peace. Upon thy breast,
Fair Tennessee, thy children rest.
From mountain crag to fertile plain,
Where Mississippi seeks the main;
From east to west, from south to north,
No hostile legions sally forth.

The spear is bent to pruning hook;
The sword to plowshare; and where shook
The earth beneath the war-horse tread
The ox is in the furrow led.
And fields of strife, piled o'er with slain,
Are waving now with golden grain;
And arts of peace for arts of war
Are chained no more to victor's car!
Then raise thy walls, O, temple fair,
A thing of beauty, in the air!

The old uprooted, build the new,
The free, the brotherly, the true.
Farewell the past, the dead, the gone,
Hail to the future coming on,
Hail to the light, whose dawning gray
Bespeaks the coming of the day.
It comes! it comes! I see its star,
Beaming in brightness from afar.
From out the free-born eagle's nest,
Adown the mountain's rocky breast,
It pours its pure effulgent ray,
From night to dawn, from dawn to day.
Where Cumberland her banks divides,
Where Tennessee in beauty glides,
From north to south, from east to west,
Its beams of flooded glory rest.
Then raise thy walls, Oh temple fair,
A thing of beauty, in the air.

O, shades of night, be gone apace!
Ye groping ones of every race,
Who sit in darkness and the night,
Look up, look up, behold the light!
Behold, behold, ye sightless eyes,
The bursting radiance in the skies,
And through the portals of the soul
Let the incoming glory roll.
The gates of day swing open wide,
And onward pours the swelling tide.
From sea to sea, from land to land,
From frozen clime to burning strand,
O'er river, mountain-top and plain,
Shall soon be heard the glad refrain
The angels sang at Jesus' birth.
Good-will to men and peace on earth!
Then raise thy walls, O, temple fair,
A thing of beauty, in the air!

The choir of the University then sang a hymn, the words and music of which had been prepared by Prof. Spence for the occasion. Prof. F. A. Chase led in prayer. On behalf of the Faculty, Prof. Spence; on behalf of the Trustees, Judge John Lawrence; on behalf of the American Missionary Association, T. C. Steward, and on behalf of the School, James Burrows broke ground. Each one threw a shovel

full of dirt from the building site, and the ceremonial part of the work was done;

Judge Lawrence was called on and spoke briefly and encouragingly of the Institution. This had been God's work, and he thanked Him for it.

Nelson Walker was called out, and said that his last visit to Fort Gillem was when the people met to rejoice that the shackles had fallen from the limbs of 280,000 slaves in Tennessee. He wished the new enterprise every success.

Prof. Braden, of the Central Tennessee College, was introduced, and remarked that he had glorious anticipations for the future of Fisk University. He was thankful that the Institution had prospered as it had, and wished it every success.

Although the weather was exceedingly disagreeable, it did not seem to affect the enthusiasm. The exercises were generally interesting. The work will be pushed forward as soon as the weather will admit.

PRACTICAL CHRISTIANITY.

Religion in the Family and Church— Kindness—Temper Conquered— Faults Confessed.

Miss Douglass, the writer of the letter below, is in her third year as Missionary Teacher in Alamance, N. C. She has been there alone, but not idle. Her labors have been abundant in the families of the people, and she has taught her school, held religious meetings and lived in a ruinous house.

In these "religious meetings" she has read the Scriptures to the people and explained the meaning. We don't know whether this is *preaching* or not, but at all events there was nobody else to do it, and the Lord has blessed it; for souls were converted and a church organized, to which Rev. John Scott ministers a part of his time. A house of worship is needed.

As to the character of the converts and the sort of Christianity cultivated, we refer to the letter. We can only say, God grant an overflow of such piety to the South, and may He not fail to give us a little more of it at the North.

ALAMANCE, N. C., Dec. 30, 1872.

It has been the design of the "readings" since my return, as before, to bring the people up to a more correct standard of right and wrong. A few Sabbaths ago, many of those present gave us an account of their struggles in attempting

to "live out" the teachings of the Sabbath before. One man said: "I gained a great victory. I was working for a man, and by accident I made a small dent in a vessel I was using. He began to abuse me, and I told him I did not mean to do it, and I was sorry. He continued to use rough language, and finding my temper rising, I said to the tempter, 'begone devil,' and walked away. When I returned to my work after asking the Lord's help, the man asked why I went away. I told him I was afraid I should say something wrong. He then acknowledged his wrong, and asked me to excuse him. But," said this brother, "I am not all right yet. I have had a quarrel with a sister in the church for three years. I was not a Christian when we quarreled, but she was in the church. We don't speak to each other when we meet. I want you all to pray for me that I may have grace given me to go and straighten that up." Others spoke of like victories, and they were so jubilant, that they were warned by the words, "Let him that thinketh he standeth, take heed lest he fall." The next Sabbath eve L—— was there rejoicing in the fact that his quarrel was settled up. He said, "I went this morning before Sabbath school, but when I got there I didn't know how to come at it, and I talked all round it, but that didn't do no good, and I had to blurt it right out what I come for. She was as glad to make up as I was, and O! I can't tell you how light my heart has been ever since." Near him, with head down and face hidden, sat one who the Sabbath before seemed sure he had gotten the victory. His distress increased, and soon he went out. On Tuesday evening he came to confess his sin, and ask what he ought to do. His wife, listening to tales of his step-daughter, had been for weeks harassing him about something of which he was not guilty. At length he became angry, and beat her severely, and then

left home. When told that duty required that he should return and ask forgiveness, he said, "I can't do it." But after listening to the Saviour's teachings, and asking his help, his pride was humbled, and he said, "I will go." He went and the breach was healed.

Wednesday evening he confessed his sins in prayer meeting, and asked forgiveness of the church. Sad as such things are, there is encouragement in the fact that it was not passed over as a small matter, as it would once have been.

Yours as ever,

ESTHER W. DOUGLASS.

LOUISIANA.

Efforts of the Roman Catholics to Extend their influence.

The incidents mentioned below indicate the perseverance of the Roman Catholics to control the colored people in the South. The facts are furnished to us by one of the professors of Straight University in New Orleans, and as will be seen, came within the range of his own knowledge or that of his family. The first fact is mentioned incidentally, as one reason for having a boarding-house connected with the University.

New Orleans.

One bright girl, whose mother is a Protestant, is sent into the city to attend the University and boards in a Roman Catholic family. She was absent from school so frequently that her teacher made searching inquiries, and learned that she was kept away to attend the Roman Catholic Church, and that the people with whom she was boarding were endeavoring to have her join the Roman Catholic communion. They last Sabbath would not allow her to attend meeting with my daughter, who is her teacher.

BOARDING HOUSE NEEDED.

Now if we had a boarding house we could probably secure and save this child; as it is we are merely powerless.

There are many in the country who are deterred from entering because sufficient boarding accommodations cannot be afforded. Many are unable to pay the price demanded for board in private

families, and many parents are unwilling to have their children subject to the street influences of such a city as this, and especially are they unwilling to have them fall under Roman Catholic influences, which they are likely to do if they are boarding here and there in the city. There are people in the city even, who wish to have their children boarded, while they are attending school, as they do not like to have them passing to and fro through the city. We have had such applications.

New Iberia.

Just now the Romanists are making strenuous efforts to hold the people of this region. A few days since, the newspapers announced that certain school premises and buildings at or near New Iberia had been set apart for a Catholic school for colored girls, and that shortly a like school would be opened for colored boys. And you may be sure that what they gather in, they intend to keep—no expense, no labor are spared. To the poor, they proffer instruction, food, clothing and support, free of expense to the people. This offer may perhaps be Jesuitical; the people nevertheless regard it as it appears. It really seems to me that this Teche region is a most favorable locality for our operations. The country is healthy, and the people accessible to Congregational influences. They are asking for intelligent educated teachers and preachers. The Romanists will furnish them if we do not.

TEXAS IMMIGRATION.—Texas is the only State in all the South which is receiving a steady and reliable class of immigrants. Of these a very small portion comes from Europe and the rest is nearly equally divided between the Northwest and the Gulf slave States. The great wave of Southern immigration toward Texas starts in North Carolina, although some Virginians from the bottom of the great valley and from the Danville country have taken up the same line of march. From both Carolinas the impulsion has been remarkable, and when the traveller

reaches Georgia and Alabama he finds a marvellous movement of the best and freshest blood in the South cutting loose utterly from old conditions, and going across northern Louisiana by the Vicksburg and Shreveport Railroad, or by the Morgan line of steamers from New Orleans via Brashear City, straight to Galveston and Houston. I have inquired of several people what the average weekly immigration to Texas is, and it has been guessed to be between 1,500 and 8,000 persons a week. Probably 3,000 a week would be a low calculation, but the current never ebbs—rather grows all the time—and as a consequence Texas is becoming the least negroified of any society in the South, while the general poverty and helplessness of the people who go into it ought to have the effect of making them more industrious, and benevolent than society in any Southern State.—*N. Y. Herald.*

CORRECTION.—In the last "Missionary" in a note prefacing a letter from Alabama, the name of Selma was used inadvertently for that of Marion. The people of Selma have no house of worship—they need help in building one, and people who sacrifice so much to help themselves are worthy of a little self-denying help from others.

THE INDIANS.

Minnesota Justice—White and Red.

At the criminal court in Ottertail County, Minn., last month, two cases were brought on in which Indians were involved. They are briefly stated:

Last April two white men set out to arrest an Indian in his wigwam. They had no writ of arrest, nor authority of any kind, except the right of any citizen to seize a felon and hand him over to the proper authorities. This they proposed to do. On their way to the wigwam they met one Pat Rogan, who learning their errand, got his shot gun and volunteered his company. At the entrance of the wigwam they came upon a man whom they supposed to be the Indian they were seeking, but he threw

his blanket over his face to prevent recognition. They caught him and threw him down, and were trying to remove the blanket, when Rogan came up, put his musket to the Indian's face and shot him dead. The man was completely in the hands of his captors, and was offering no violence. It was wanton murder. The case was brought before the grand jury last month. They not only failed to find a true bill, but refused peremptorily to have the witnesses called, notifying the county attorney that it would be entirely useless, even if the facts should be shown to be exactly as stated above. They then called in Mr. Rogan, heard his story and dismissed the case.

A few hours after, this same jury had before them an Indian, who stated that he had heard another Indian say that he had heard "Little Snake" (a Pillager Chippewa,) say that he, Little Snake, had killed a white man. On this testimony alone, a true bill for murder was found against Little Snake, and he is soon to be brought before a second white jury, and put on trial for life.

It was remarked quite freely as a sufficient explanation of this course of justice in Ottertail County, that several members of the grand jury had lost relatives in the massacre by the Sioux in 1862.

To persons at a distance, or to those who see only the white side of these border troubles, all this may seem to be of little moment, since only the lives of two Indians, who probably deserved punishment, are involved, but if any one will come to the reservation, and try to explain to these natives, who are accepting civilization, and are ready to come under the laws of the State, how it is that these laws always bring justice so swiftly against them, and never at all in their behalf, he will readily see that this uneven hand is no light matter from this point of view, especially if he hears the Indians, as he quite likely will, telling how two of their band were murdered by a white man at Alexandria a year ago, for no other crime than that of camping on an unoccupied prairie, and that it has not been possible to bring this man even to a farce of a trial for his crime against them; and also how last summer two of their band,

who were accused of murder, allowed themselves to be taken away by the Sheriff from White Earth, on the pledge of this officer and their agent, that they should have a fair trial, were taken to Brainerd and hung by a mob comprising nearly all the citizens of that town. There is not only no justification of these outrages possible to the Indians here, but there is no explanation possibly. They cannot understand why their Great Father at Washington, or the Minnesota Chief, as they call the Governor, is not able to punish bad white men as well as to catch and punish Indians. Neither do these Chippewas understand why they should be perpetually held responsible for the crime committed by their old foes, the Sioux, ten years ago. They ask, are all white men pronounced wicked and hunted to death when one white man does wrong?

"If any change is made in the Indian policy," said the Great Chief of the Whites, "it will be on the humanitarian side of the question," but what can the policy of the White Chief, be it ever so kind and true, effect, so long as the practice of his white braves is persistently revengeful, mean and cruel!

E. P. S.

WHITE EARTH RESERVATION,
MINN., Dec. 16, 1872.

EAST AFRICAN SLAVE TRADE.

Cruel Whipping—Arab Slave Hunting.

THE ILLUSTRATED MISSIONARY NEWS, (London,) gives some interesting facts in reference to this accursed traffic and the efforts to suppress it, from which we make extracts:

The New Anti-Slavery Mission of the English Government has been fairly inaugurated. Sir Bartle Frere, the commissioner, and suite are expected to arrive soon in Zanzibar on the East African Coast.

THE TERRIBLE BEATING.

The first difficulty of the Government Commissioner will be with the Sultan of Zanzibar, with whom we have already been unwise enough to make a treaty, which really sanctions slavery, and by which it secures to the Sultan a considerable revenue. The question has not yet been settled whether the Sultan should be compensated for the loss of income derived from the slave traffic.

The following extract from a letter furnished by Bishop Ryan to the *Intelligencer*, will give some idea of the way in which slaves are treated under the Sultan's Suzerainty.

One morning Mlangulo presented him-

self before the house in which we were living, and called lustily for the *Masungu* or white men. He was much excited. He told us that the soldiers had strung a man up by the hand to the flagstaff in the market place, and were beating him to death.

"Do go and see, O white man!" exclaimed the old man earnestly; "the man is gasping for breath; they will kill him, they will kill him. Oh, go and save him!"

We went to the market place forthwith. What a sight! There was the victim as described, hanging by his hands to the flagstaff, and only a single cord of coir round his waist to afford him additional support. His veins were bursting, and his flesh deeply lacerated; he was gasping for breath. Seeing us, he turned his eyes upon us and groaned as well as he was able: "O Waunguana; Waunguana! help me, help me!"

The whole scene went to my heart. We enquired for the Governor, and found he was at the Palaver House. Hearing of our approach, he had disappeared and hid himself. An old man, the Gunedar of the place, said he would act in the Governor's absence, and on our entreaty suspended the man's punishment till the Governor returned. We saw the Governor in the afternoon, entreated him to mitigate the punishment; and a reluctant consent was given. The man was taken down and pardoned, but soon after we had left the town he was bound again, and whipped to death.

AN ARAB SLAVE HUNT.

At Zanzibar there are some seventeen thousand rich Banians, who, to increase their wealth, lend money to the Arab adventurers, for which they charge cent. per cent. interest, and then send them into the interior, with cloth wire and beads, and expect them to return with a stock of slaves. These Arabs, not being content to buy slaves at Unyanyembe, where they cost ten, twenty and thirty dollars a head, go on to the new region lately explored by Livingstone, where a hundred armed men are sufficient to conquer any of the tribes or sub-tribes. They march into one of the villages and pretend to trade by offering the most beautiful beads; and while the women are examining these, and the men haggling over the price of cloth, the ruffianly commissioner, who has ambushed his men, gives the signal for volleys of musketry, and the terrified natives, not slaughtered, are captured for slaves. Such a scene as this Dr. Livingstone has witnessed, and no one can imagine the loathing and disgust it occasioned in his breast. Frequently he had heard the prayer: "Save us from the

Ishmaelites, who tear us from our homes, and convey us hundreds of miles to a country not our own, who subdue with vengeful arm and mighty hand, and sell us, our wives and children!"

Once he saw a party of twelve, who had been slaves in their own country—Lunda or Londa, of which Cazembe is chief or general. They were loaded with large heavy wooden yokes, which are forked trees, about three inches in diameter and seven or eight feet long. The neck is inserted in the fork, and an iron bar driven in across from one end of the fork to the other, and riveted; the other end is tied at night to a tree, or to the ceiling of a hut, and the neck being firm in the fork, the slave is held off from unloosing it. It is excessively troublesome to the wearer; and when marching, two yokes are tied together by their free ends, and loads put on the slaves' heads besides. Women, having in addition to the yoke and load, a child on the back, have said to me, on passing, "They are killing me; if they would take off the yoke I could manage the load and child; but I shall die with three loads." One who spoke thus did die, and her child perished of starvation.

This is but one specimen of the misery to which more than twenty thousand slaves who are exported yearly from East Africa are exposed. It appears that the regular demand for slaves from Persia and Arabia has increased of late years.

SLAVE HUNT OF THE BEDOUINS.

Much has already been written about the brutal slave hunts of the Europeans and Egyptians, but less is known of the excursions of the Mohammedan Bedouins, who live in the land of the blacks, against their heathen neighbors, the negroes.

We will transplant ourselves to the deserts of Senaar, amidst a race of the Bedouins, who are just sending out a party of riders on dromedaries from their camp of tents to fetch slaves out of the neighboring territory. The party consists of about fifty men. Some are provided with leather skins filled with water or provisions, others with sheep and goat skins to sleep on. These free-booters allow themselves scarcely any rest during their journey, and try their utmost to avoid attracting attention, hardly ever lighting a fire. After a weary journey through the land in the direction of the White Nile, they near one of the scattered villages of the Denca Negroes, which looks the picture of peace, with its clean straw huts and round roofs encircled by thorn branches or hedges, and shaded by fig and palm trees. While day-light lasts, the robbers remain hidden in the thicket, trying the edges of their swords,

and making the slave forks such as Dr. Livingstone describes. When night comes on, spies are sent out, and on their return the time of attack is fixed for day break. The Nomads allow themselves a short rest, and then the attack commences. The dogs give the alarm, and amidst the bellowing and lowing of the cattle, the robbers spring over the low thorn hedges and rush into the irregular streets of the village, thundering forth the cry: "There is no God but God, and Mohammed is his prophet." Terrified, the inhabitants run out of their huts, as the heavy swords come down on their shoulders and bald heads. At first, none are spared. Old and young fall beneath the murderous strokes of the Bedouins. Only few of the blacks have the presence of mind and the time to gain their weapons. These throw themselves bravely against their foes, fighting like lions, with their clubs, spears, hands and teeth. But the defence does not last long. In the course of a few minutes the village is taken. Among the cattle, running wildly here and there, and the blood, and many dead corpses of their relatives, the survivors beg for mercy. The riders dismount and bind men, women and children; others set the village on fire, and those who had taken refuge in the huts are driven out, and either cut down or made prisoners.

The captured are then led away two by two, burdened by the slave fork; the strong ones are fastened by cords to the dromedaries. Glimmering cinders and a heap of dead bodies is all that is left of the flourishing village of a few hours before. With bent heads, with tottering and painful steps, and lips parched, the unhappy captives move on, the young girls and children limping by their side with tied hands. The whips of the cruel drivers fall mercilessly on the bleeding backs of the prisoners, and a laugh of scorn is the answer, when one of the unhappy creatures sink down overcome by weariness, hunger and thirst. Sometimes, however, even the iron heart of a Nomad will soften, and he dismounts to allow a feeble old man or a child to take his place on the dromedary for a time. A little corn and some drops of dirty water is the only refreshment allowed to these unfortunate captives. At last the tents of the victors are reached. They are welcomed with a shout of joy. The cruel Bedouins become more human, and tend the wounds of their prisoners, and share their own scanty meals with them. They either share the stolen negroes amongst themselves, and keep them for servants, or sell them for soldiers. Whatever fate awaits them, it is always better than the cruel treatment at their capture, and during their transport.

American Missionary.

NEW YORK, FEBRUARY, 1873.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2nd and 4th pages of the cover.

OUR FINANCIAL EXHIBIT.

We do not wish to weary our friends with appeals, but our necessities compel us to give facts. For the three months ending Jan. 1, 1873, our receipts have fallen off \$9,281.66 as compared with the receipts of the corresponding months of the previous year.

Our expenses were planned on the basis of as large an income at least as last year, and of course our work must suffer or our debt must be enlarged if the deficiency is not met. We have hardened ourselves into the practice of refusing to enter new fields however urgent and inviting, but it is painful to dismiss or cripple the workers already employed. Will our patrons tell us what to do? Shall we increase our debt? If not, where apply the knife? What missionary in the South shall be recalled? What school diminished? What pupils turned away? The friends of the Freedmen can give the best answer by sending the means to "push things" along the whole line.

EDUCATING YOUNG COLORED MINISTERS.

This topic awakened great interest at our Annual Meeting. Our most intelligent workers in the South, so far as heard from, are earnest in the hope that we may be able to carry out the plan then adopted. We are so deeply interested in it ourselves that we venture renewedly to ask attention to it.

In our schools in the Southern States

we have the young men, pious and promising, who would love to enter the ministry here or the missionary work in Africa. They would rejoice to spend their vacations in preaching instead of teaching, for the practice would test and improve their gifts and benefit the people, but they must teach school in order to secure the means to go on with their studies.

Our plan is that the A. M. A. pay them for this vacation preaching as much as they could earn as teachers. But we can spare no fund for this purpose. Shall we have the means sent to us for this very desirable object?

THE SOUTH.

The white people in the South do not take kindly and practically to the new order of things. While there are here and there exceptions to the statements which we give at large in other columns, the general truthfulness of the articles from the *N. Y. Herald*, and from one of our Southern correspondents, must be confessed.

REV. WM. GOODELL.

Some of the old anti-slavery friends, who were also founders of the American Missionary Association, still survive. Rev. Wm. Goodell is one of these. He resides in Janesville, Wis., and at the request of Rev. Lyman Whiting, D.D., wrote the article found in these pages, headed "REMINISCENCES." Dr. Whiting in forwarding it to us says: "I hope you will give it a place in print. God took so much pains to have *Chronicles* and *Acts* that I am bold to ask an old man to write, and younger men to publish."

FISK UNIVERSITY.

Breaking Ground for Jubilee Hall.

So many of our readers have been delighted with the weird songs of the Jubilee Singers, and have taken such

deep interest in the success of their efforts to build a suitable college edifice in Nashville, that we publish in another column a sketch of the ceremony of breaking ground for the new building, Jan. 1, 1873. We hope in our next "Missionary" to give a drawing of the proposed edifice.

CROWDED.

Some of the Trustees of Hampton Institute, Va., reside at the North. Gen. Armstrong, in calling a meeting of the Board writes to one of them saying:

"Please request all the Trustees you shall meet on the boat to stop at the hotel at Fort Monroe for breakfast. This, because we are so very crowded here. But we will supply dinner and supper at the school."

A school that is so much crowded that part of the students live in tents in mid-winter, and whose Trustees can hardly find room for meals, certainly needs the means of enlargement!

THE SOUTHERN WORKMAN.

What a change in Eastern Virginia since Congressman Wise *boasted* that there was not a newspaper in his district? "The Southern Workman" is an able paper published in Hampton, Va., not very far from the residence of Gov. Wise, and what is more, it is printed by colored men who are students in a normal school, and who thus secure the means of carrying forward their education! Read the advertisement of the "Workman" in another column. It tells its own story.

ZANZIBAR.

Must this beautiful name evermore suggest only the cruelties of the slave trade? That East Coast African barbarism is the reproach and shame of Christendom. In another part of our paper will be found some thrilling de-

scriptions of the scenes and means of that infamous traffic.

We hope the efforts now inaugurated for its suppression will be successful. All honor to Great Britain which takes the lead now as she has always done in the crusade against this iniquity. We hope the United States will not be backward, for no nation under heaven owes so deep a debt to plundered Africa as America.

THE PERMANENT THINGS.

Millions of dollars have been expended upon the Freedmen—some of it very wisely and some less so. Part of the money has opened perennial streams of blessing—a part was spent in what has passed or is passing away.

Some things were done that were transient yet necessary. The feeding and clothing of thousands of poor whites and colored people by the Freedmen's Bureau and the Benevolent Societies was of this nature.

Other efforts at more enduring results have left no visible proofs though much good must have been done. Such were the schools taught in rented or confiscated buildings, but which afterwards were given up.

The good done has a pretty close relative, we imagine, to the permanency of the institutions founded. A school, a college, a church is a living source of blessing and these wherever planted in the South and vigorously maintained may be pointed to as the wisest use of funds expended.

Let us look at some of the agencies engaged in this work and their results.

The *Freedmen's Bureau* has been the largest almoner of bounty in the South. It expended \$13,000,000 in its various work. Fault has been found with the Bureau, but we are confident that one hundred years hence it will be seen that the nation has appropriated no money more wisely than this. It puts our Government in marked contrast with

that of Great Britain which gave \$100,000,000 to the slave masters in the West Indies and comparatively little to the education of the ex-slaves. It will stand in still more advantageous contrast with some of the lavish expenses of the war, where many a blundering general spent more money in a single fruitless campaign than the whole outlay of the Freedmen's Bureau.

Physical relief, to whites and blacks was the first and most pressing duty of the Bureau, but Gen. Howard grasped the grander idea of the permanent elevation of the colored people by means of schools and colleges. Hence he proffered to all responsible benevolent societies to erect school buildings in suitable localities if the societies would purchase the ground and maintain educational institutions for the colored people. These are now among the most hopeful means of blessing to the Freedman; and foremost of all in position, buildings and present range of teaching is Howard University in Washington, D. C.—that noble monument of its founder.

The Freedmen's Aid Societies which at one time were so numerous and wielded so large an amount of funds, had neither the elements nor the expectation of permanency, and hence the benefits of their labors are not so easily traced. The most marked results of these expenditures and labors will be found in the permanent institutions which they planted and which for the most part are now in the hands of the several religious denominations to which they were transferred.

The American Missionary Association gave due attention at first to save the people from perishing from cold and hunger, and it almost unavoidably planted some schools in camps, confiscated buildings and other localities where permanency was not secured, but it early saw the importance of giving to the Freedmen those grand levers of human progress and elevation—the school, the college and the church. It

was therefore most ready to secure all the help possible from the Freedmen's Bureau in the erection of suitable and substantial buildings, with ample grounds, adapted not merely to present use but to the future needs of a growing people. It was this anxiety for enduring and efficient institutions that begat the debt of the Association, and that has in some degree hampered all its efforts since, but we are more and more convinced as time rolls on and the wants of the South are more clearly seen, that we were guided by the Divine Hand in the founding of these institutions—and we point with gratitude to God, to such schools as Hampton, Berea, Nashville, Atlanta, Talladega, Tougaloo and New Orleans, to the graded and normal schools, and to the small but cultured churches gathered in and around these institutions, as the best results of the plans and labors of the Association. These are the levers for uplifting the Freedmen, the means of convincing the South of the good will of the North; these will help to bring unity and peace to this land and bear the blessings of liberty and religion to Africa.

TOUGALOO.

First Response to the Appeal for \$40,000. Who will Follow?

The appeal of Gen. C. H. Howard, in the last "Missionary," to meet the pressing needs of Tougaloo University has found its first response from a lady. There is the dawn of hope to us in this. Day follows dawn and *men* will follow where noble and generous women lead. Some of them have equal benevolence; often they have more means. Success will be assured if some liberal and wise hearted man will give \$10,000. Does this call mean you, Christian reader? Others can help with less.

ALPENA, Jan. 4, 1873.

GEN. C. H. HOWARD—We have read your appeal to the people in behalf of Tougaloo Institute, with deep interest.

We will pledge \$1,000 on condition the \$40,000 be raised, to be paid in the

Spring, if the whole amount be subscribed. We would gladly make it ten times the amount. May the Lord open the hearts of his people to respond speedily and generously to this truly important work, that the hands of those dear missionaries may be strengthened and their hearts encouraged.

May the Lord bless the enterprise and enable them to arise and build, is the prayer of

(Signed) MRS. S. HITCHCOCK.

THE SOUTHERN PEOPLES.

The Whites Unchanged—The Blacks the Hope of the New South.

A gentleman of Northern birth and training, but who has spent eight or ten years in the South, in immediate contact with both white and colored people, writes to us, giving his views of the South. His letter was not designed for publication, and hence his vigorous sketching may be all the more expressive of the feelings of Northern men in the South. We hope, nay, we believe, that some exceptions must be made to these statements in regard to the whites—a portion of them, we think, have more enlarged and practical views.

With regard to social requirements and immunities, with regard to human rights, forms of religion and the necessity and practicability of popular education; with regard to government, its agents, agencies and subjects; with regard to personal honors and the sanctity of human life, the opinions of the Southern people are so different from, opposite and antagonistic to, the opinions prevalent at the North, that it is very difficult for a Northern man to realize that this is a part of the United States and to be otherwise than amazed.

Notwithstanding the great revolution that has transpired within the last twelve years, the leaders of the Southern white people and the young (white) men who have entered active life since the war, seem to believe that the old regime can be revived, indeed that it will be revived. Not that chattel slavery will be restored, but for the white and colored laborer a state of things essentially, socially and civilly equivalent to the old time servi-

tude will be brought about. For this they are laboring, for this they are resorting to every contrivance and effort possible or within their reach. They seem to have no comprehension of what is involved in American citizenship, and I do not believe that they will learn. The truth is, they are of a different stock from the people of the North. You must not expect thorns to bear figs.

I firmly believe that the best material in the South, for constructing a Christian republican commonwealth, the most promising type of manhood, is to be found among the colored people. Their instincts are all in favor of manhood freedom; by experience they have been taught the evils of despotism; they are not enamored or enchained by the traditions of a glorious past; they are looking back to no Egyptian flesh pots; they are eagerly asking what they must do to secure the inheritance of freedom upon which they have entered. Accordingly, since emancipation they have made great acquirements as freemen. Possessing the ballot they are acquiring the homestead. In many instances the ex-slaves are purchasing the lands of their bankrupt ex-masters.

To the white land holder of the South this is a very distasteful proceeding. It is the abolition of feudalism and these people believe feudalism to be the acme of civilization. It is the next door to slavery, therefore they cling to it. The large estates will be kept intact, until starvation breaks the grasp of their owners.

The colored people understand and appreciate the real, divine purpose of the late war, viz: the vindication of free principles and the achievement of liberty for all the inhabitants of the land.

REMINISCENCES.

JANESVILLE, WIS., Dec. 25th, 1872.

REV. LYMAN WHITING, D. D.

DEAR BROTHER.—The account you gave me of your attendance on the late Annual Meeting of the American Missionary Association at Racine, together with

reports of it in the Press, increases my regret that I was unable to attend it in person, and once more participate in the proceedings of a body which, you know, it was my privilege to assist in organizing. My mind runs back to that time, and impels me to recall the scene, and with it the difficulties we were called to encounter, and the problems that pressed themselves upon us for solution.

Conscientiously impelled, as we were, to organize on a basis of opposition to slavery, and distinctions of caste, we were nevertheless not unmindful of the importance of maintaining, in other respects, a testimony to the fundamental truths and duties of the religion we undertook to propagate.

At this point we were not a little embarrassed with our relations to those who, while they readily co-operated with us and we with them in other anti-slavery measures, could not be expected to accept, as a basis of Missionary effort, the Evangelical doctrines, without which, *we*, (or nearly all of us assembled) would be unable to define the religion we had embraced, and which we are proposing to propagate.

But should we insist on an *evangelical* basis? This would shut out John Pierpont, Samuel J. May, and Myron Holly, who, in other respects, were heartily with us; besides William E. Channing, if he could so far compromise his Theology, as to adopt our *immediatism*? Could we, a despised handful, afford to spare such names, and the numbers and the friends they might attract with them? We felt no difficulty in opening the door for all abolitionists who were evangelical Christians, of all sects. We were composed of such. But could we go further? Could we successfully co-operate in teaching religion as we understood it, in company with those who regarded as a false and mischievous addition to Christianity, what we regarded as the essential and necessary foundation of it? What would be the result of such an experiment, if we should attempt it? The "Liberals" as well as the "Evangelicals" would be entitled to their proportionate number of ap-

pointed and supported Missionaries. If honest and faithful to their own convictions, they would be, of necessity, preaching and operating against each other. What the one would be laboring to build up, the other would be laboring to pull down.

What would be the condition of the American Missionary Association, at this time, if such a policy had been adopted at its organization? Its members, officers, missionaries, and contributors may judge.

Its Constitution, as republished in every successive issue of its monthly publication will show how its founders disposed of the problem before them. The Association is to be composed of "persons of *evangelical sentiments*," (the term being defined in a foot note) "who profess faith in the Lord Jesus Christ, who are not slaveholders, or in the practice of other immoralities, who contribute to the funds." By the votes of these members, and of "delegates from Churches, local societies, and other co-operating bodies," the Officers, and Executive Committee are elected at Annual Meetings; by these votes, all other business is likewise transacted. Thus, in fixing upon a definite theological, religious and moral basis, the control of all the affairs, interests, measures, the administration is committed into the hands of a well defined membership and constituency of contributors, harmonizing with the avowed objects of the organization, at its commencement.

Earnestly believing that these two features of the *American Missionary Association*, viz—its *definite doctrinal, religious, and moral platform*, and its consequent and corresponding control by an equal brotherhood of Christian workers, place it on a high and advanced plane of missionary enterprise, you will pardon me if I express my gratitude for the privilege of having shared in the counsels which placed it on that basis at the time of its organization. A paper of some length which I had prepared, embraced a distinct statement and advocacy of these two features of Association; and after a friendly but earnest and protracted con-

sultation, was fashioned into an address to the public, and its principles incorporated into the Constitution.

Neither will you wonder that I should be gratified to see the American Board making advances in the direction indicated, when I tell you of my early interest in it and present relations with it. A few of its surviving members and friends may remember, as I do, the coldness and apathy which it first experienced and the sneering contempt and hostility which it afterwards encountered. Public sentiment was as strong against the Missionary enterprise, as it afterwards was against the Temperance and Anti-Slavery enterprises. At home and abroad it was "everywhere spoken against." At Canton, in 1817, at Amsterdam, in 1818, at Batavia, (Java) in 1818-19, I found ship-masters, super-cargoes, and resident merchants, from America and England, almost unanimously deriding and denouncing it. On returning home, in 1819, I found the leading secular journals, commercial and political, filled with abuse and misrepresentations of the Board and its missionaries; along with laudatory puffs of Theatres, Lotteries, &c. This continued and increased until, in 1826, Arthur Tappan established the "*Journal of Commerce*," a daily—in New York, to counteract those influences. I followed with a *weekly*, at Providence, in 1827. Removing it thence, first to Boston, and then to New York, advocating the Temperance cause, and opposing Lotteries, Theatres, &c.; no small part of my editorial labors, for years, was devoted to the advocacy and defense of the *American Board*, until the slavery question divided the friends of missions, and transferred to the *Anti-Slavery enterprise* the hostility that, until then had been concentrated upon that of *Missions*—of which it was a natural outgrowth.

The Providential extinction of slavery and the change of public sentiment, having happily extinguished those contentions, the relations between the two Missionary bodies are now so cordial that contributors to the one (myself included), are generally contributors to the other; and an economical division of labor between

them by a transfer of certain fields now occupied by the *Association* and the *Board* has become matter of consultation among the mutual friends and supporters of the two organizations.

We live in times of rapid and inevitable change for good or for evil, and it becomes Christian people to "prove all things and hold fast that which is good"—"old or new."

WILLIAM GOODELL.

The Methodists and the Freedmen.

The *N. Y. Herald* (of Dec. 24), reports the discussions at a meeting of Methodist Preachers in this city, as we understand it. Rev. Mr. Rutledge of Nashville, who is here to awake an interest in Methodist education in the South is reported as giving the following facts. We invite attention to the confirmation they give to what we have before stated in our columns as to the little that is done for the education of the Freedmen by the large Christian denominations.

He showed that while the Methodist Episcopal Church has given attention to missionary efforts, Church extension, tract distribution and other interests among the negroes it has failed in the educational interests, which he deemed one of the most important features of Christian work in the South. The Catholics, Congregationalists, Presbyterians and other denominations are there with their teachers. Last year the American Missionary Association, spent \$228,000 and maintained 346 teachers in the South. This is a larger sum than the Methodists expended there for all their connectional interests. The Presbyterians spent \$50,000 there. The Congregationalists have but 3,000 colored members in the entire Southern country. The Methodists have 150,000, and yet maintain only seventy-five teachers.

The Catholic Church, too, is paying much more attention to the education of the colored people than to their evangelization. The Sisters of Charity go from house to house instructing the colored women in domestic duties and

in the rudiments of common school education. And while they may not have much success with the older folks there is great danger that the young people will take to that Church in large numbers.

THEY *will* PREACH, those black people—they *will*! and you cannot hinder them. Licensed or unlicensed, taught or untaught, with ability to read the text or without it, they seem to feel it in their very bones that they *must* preach the Gospel. In this there is a great blessing if we properly instruct them. . .

THEY WILL VOTE, those black people—they *will*! and we cannot help it. The ballot is already in their hands. In any ordinary Presidential election they hold the balance of power; that is to say, whichever party they unitedly vote with goes into power. In several of the Southern States they are in the actual majority. So that the State governments are in their hands. Shall we educate them or not? What say you, *patriots*?—*Home Mission Herald*.

IN a letter to the *Tribune* Dr. S. G. Howe formally announces, what had before been reported, that a company of capitalists had been formed to give Santo Domingo what our Government had refused. This company, which embraces a large number of the wealthiest men in the country, proposes to do for Santo Domingo more than the East India Company did for Hindustan. It has, we believe, negotiated a treaty with the Government, leasing the peninsula and the Bay of Samana for a period of a hundred years. It will then found an independent republic, and probably place it under the protection of the Great Powers. We doubt not it will immediately establish a bureau of emigration from this country, and will take thousands of settlers to that fertile island. Here is an opportunity to build a state immediately after the best approved model, in an island of exquisite beauty and wonderful fertility. We doubt not that it will be speedily developed into such a state that not even the most unreasonable enemies of manifest destiny could object to its annexation.—*Independent*.

CHILDREN'S DEPARTMENT.

MAKING PICTURES.

BY MISS HOLT.

Of all things, Jeannie is most fond of looking at pictures. Her mother has amused her in that way ever since she was a year old. Many a cry has been hushed, many a tear dried on her round pink cheeks, by the well worn picture-books which Santa Claus and Aunt Emma have given her on Christmas and birth-days. One of those long rainy afternoons, in which it is so hard for children to feel cheerful and good humored, she got into something like a little "pout," because she was called in from the damp back porch. "Come Jeannie," said her mother, "we have not looked at your last picture-book for some time, and as my fingers are tired of the needle, we will take a nice little rest."

The pout almost left Jeannie's face, while she brought the book, and was helped up on her mother's knee.

They found something to say about each one, and when the last one was turned over the little girl said, with a sigh:

"Oh, I do wish I could make pictures. It seems to me I would make so many pretty ones, and I would paint them in such pretty bright colors, and hang them all around the parlor and sitting-room."

"You have made a great many pictures my daughter," said her mother.

"Why, mother! what can you mean. I never even tried to make one!"

"Yes you have, and I have a number of them."

"Oh! you mean those funny things on a slate?"

"No I don't; those I speak of were drawn on something which will not rub out so easily as a slate. Some of them I think so much of, that I expect to keep them where they are hung as long as I live, but a few of them I would like very well to have rubbed out, and never have any more like them."

"Why, mother, you talk so strange. I can't think what you mean! Where have you hung them?"

"I have a picture-room."

"Is it in this house?"

"Yes."

"Do, mother, let me see them."

"I cannot show them to you, for they are shut up in such a way, that no one can see them but myself; but I can tell you exactly how they look."

"And I, your little Jeannie, drew them".

"Yes."

"How long ago?"

"Some were made when you were a baby on my bosom, and all through yur life up to this very day."

"Are they pretty?"

"Some of them."

"And some ugly?"

"Not so pretty as others."

"What makes you keep the ugly ones?"

"I can't help it very well. When I once look at them, they are hung up, but I do try to forget them, and hope I will, as you get older, and learn to draw only pleasant ones."

"Mother I don't think you ought to tease me so, by not showing my own pictures to me."

"I really cannot show them to my little Jeannie, but as I said, I will tell you everything I can about them."

"When did I draw the last one?"

"About an hour ago."

"Why, mother, when could I have done it. I have not had a pencil in my hand to-day!"

"You did it when I called you in from the damp porch."

"How did it look?"

"It was the picture of my little girl's face, all twisted and drawn up in a knot, looking very much like that dark cloud we see from the window; one of the kind I said I didn't like a bit to hang up in my memory room."

"Oh, dear mother, I know what you mean now. Please take those ugly pictures down, and I will try hereafter only to let you hang up pleasant ones."—*Young Reaper.*

"BITE BIGGER, BILLY!"

One day a gentleman saw two boys on the street in New York, barefooted, with

clothes ragged and dirty and tied together with pieces of string. One of the boys was perfectly happy over a bunch of half-withered flowers which he had just picked up in the street.

"I say, Billy," said he to his companion, "wasn't somebody real good to drop these 'ere posies just where I could find them? and they are so sweet and nice! Look sharp, Billy, mebby *you'll* find something bime-by."

Presently the gentleman heard his merry voice again, saying:

"O jolly! Billy, if here ain't most half a peach, and 'tain't much dirty, neither. 'Cause you ain't found nothin' you may bite first!"

Billy was just going to take a very little taste of it, when his companion said, "*Bite bigger, Billy!* mebby we'll find another 'fore long."

What a noble heart that boy had in spite of his rags and dirt! He was doing good, too. There was nobody for him to be kind to except his companion in poverty,—the poor ragged boy at his side. But he was showing him all the kindness in his power when he said, "*Bite bigger, Billy.*" There was nothing greedy, nothing selfish about that boy. His conduct shows us how even the poorest can do good by showing kindness.

Who can help admiring the noble heart of that poor boy? I would rather have that boy's kind and generous spirit than have a monarch's crown upon my head without it.—*Child's Treasury.*

LUCK AND LABOR.—Don't charge your failure to "bad luck," my boy. I'll tell you what yonr trouble is—*you are lazy.* Learn Mr. Cobden's proverbs about "Luck and Labor."

"Luck is waiting for something to turn up.

"Labor, with keen eyes and strong will, will turn up something.

"Luck lies in bed, and wishes the postman would bring him news of a legacy.

"Labor turns out at six o'clock, and,

with busy pen or ringing hammer, lays the foundation of a competence.

"Luck whines.

"Labor whistles.

"Luck relies on chances.

"Labor on character.

"Luck slips down to indigence.

"Labor strides upward to independence.

"Ah!" said a skeptical collegian to an old Quaker, "I suppose you are one of those fanatics who believe the Bible?" Said the old man, "I do believe the Bible. Do you believe it?" "No; I can have no proof of its truth." "Then," inquired the old man, "does thee believe in France?" "Yes, for although I have not seen it others have. Besides, there is plenty of corroborative proof that such a country does exist." "Then thee will not believe any thing thee or others has not seen?" "No." "Did thee ever see thy own brains?" "No." "Ever see a man who did see them?" "No." "Does thee believe thee has any?" This last question put an end to the discussion.

Letters to the Treasurer.

WEST CHAZY, Clinton County, N. Y.

I cannot cherish with pleasure the thought that I am a Life Member of your Association and am really a *dead head*. For many years I have given my mite to aid the blessed cause in which you are enlisted and have encouraged others to do so. I am now superannuated, though I try to preach occasionally—with a very limited income, and feel as though I must aid our own missions; and these considerations, force me to either despise the day of small things, or be contented to do but very little. But these two dollars are the Lord's, and I want you to receive them as such. I pray for the success of your Association, on an enlarged scale. I am glad the Lord ever put it into the hearts of a few noble men to found such an institution, and at such a time. Eternity alone can develop fully its priceless value to (I hope) millions of souls.

Your friend and brother in Christ,
L. PRINDLE.

PHILADELPHIA, Dec. 31, 1872.

I have read your paper for many years with increasing interest, and although I have very many demands upon my purse for the very same work in which you are engaged, "the Freedmen," "the Indians" and "the Chinese," particularly, as well as general missionary work, yet, as I see your work increasing on your hands, I feel like doing something towards it, if only a trifle. I therefore enclose herewith check for one hundred dollars, to be expended in your general work, or for the especial work among the Freedmen, or Indians, as you may judge best. I am very much gratified to see you stand up so firmly and nobly in behalf of the Indians, against the exterminating policy of some who profess to be Christians, but who do not believe in the Gospel truth, or in the law of God for all his children.

Sincerely yours,

BENJAMIN COATES.

"SOUTHERN WORKMAN,"

AN ILLUSTRATED MONTHLY PAPER,

Devoted to the Industrial Classes of the South.

TERMS: ONE DOLLAR PER MONTH IN ADVANCE.

To the Friends of Southern progress:

Your attention is invited to the "Southern Workman." It is printed at the Hampton Normal and Agricultural Institute by colored students who are learning the printer's trade, and paying their way through school by type setting and press-work.

By subscribing for this paper (one dollar per annum), you will help those who are helping themselves, besides aiding in the difficult and important work of supplying a self-supporting family paper to the laboring people of the South.

The poor whites, thus far, cannot be reached. The colored people respond slowly. They have little appetite for the information they so much need. Their eyes are fixed on the ground in which they are digging and are seldom raised to view their larger relations and duties. The "Southern Workman" comes to them in attractive form, to interest them in general news, in agriculture, in education, and in moral and religious truth.

This paper is both for the people and from them. It contains letters from all parts of the South, and reflects the real opinion and feeling of the colored people, for it is practically devoted to them.

Its first issue was in January of this year. The regular monthly edition is 1,500 copies; there are 1,100 paid up subscriptions. This is a much nearer approach to the point of self-support than has ever been attained in the South before, by any similar paper. We

are not far from the goal, and we mean to press forward till it is reached.

Every subscriber is a help. Will you not only be one yourself, but use your influence with others? Will you not subscribe for some poor family in the South who cannot spare a dollar?

The complete success of this paper is the attainment of an important vantage ground never yet reached. Will you not lend a hand to this effort?

The "Southern Workman" will be a medium between those in the North who wish servants, and those in the South who need paying employment. Such a medium has now no existence. It is needed by distressed housekeepers, and by suffering half-starved freedmen who are working for almost nothing. Advertisements from both sides will be received. It will take some time to do much in this direction, but a hearty effort will be made to supply this want according to the demands of humanity.

Hoping for your cordial co-operation, we are Very truly yours,

S. C. ARMSTRONG, } Editors.
RICHARD TOLMAN, }

NORMAL SCHOOL, HAMPTON, VA., Nov. 1872.

RECEIPTS

FOR DECEMBER, 1872.

MAINE, \$163.20.

Augusta. "A Friend".....	\$10 00
Bath. Winter St. Ch.....	30 00
Bangor. Hammond St. Sab. Sch.....	20 00
Brewer. Dea. John Holyoke \$20., First Cong. Ch. \$10., and Sab. Sch. \$5.45 to const. Rev. JOHN W. H. BAKER, L. M.....	35 45
Dennysville. Peter E. Vose, Case of C.....	
Falmouth. Ladies of Second Cong. Ch. \$1. and Bbl. of C.....	1 00
Gorham. Bbl. of C.....	
Hallowell. S. Page, Bbl. of C.....	
Hancock. M. A.....	50
Lyman. Cong. Ch.....	11 25
Norridgewock. Cong. Ch.....	45 50
North Dixmont. O. C. H. and A. H.....	1 00
Parkman. Rev. J. C.....	50
Plymouth. Mrs. S. L.....	50
South Windsor. F. M. W.....	1 00
Woolwich. Mrs. Esther H. Trott and John Percy \$2. ea., 2 Individuals \$1. ea., R. M. H. 50c.....	6 50

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Amherst. Rev. William Clark, for a room, Talledega College.....	25 00
Auburn. Cong. Ch.....	8 20
Candia. Mrs. L. L.....	50
Concord. Irenus Hamilton \$20. for a Pupil A. U.—Mrs. Hamilton and Others B. of C. for Chalanooa Pupils.....	20 00
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Pittsfield. Cong. Ch.....	34 15

VERMONT, \$566.23.

Ascutneyville. Union Church.....	25 25
Bakersfield. Cong. Sab. Sch.....	10 00
Bellows Falls. Cong. Ch.....	7 47
Brattleborough. Cong. Ch.....	155 40
Burlington. Third Cong. Ch.....	20 50
Chester. Cong. Ch. bal. to const. A. F. BALDWIN, L. M.....	3 00
Cornwall. Cong. Sab. Sch.....	27 00
Danville. Cong. Sab. Sch.....	10 00
East Corinth. Mrs. W. Corlies.....	10 00
East Hardwick. Cong. Sab. Sch.....	50 00
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Middlebury. Cong. Sab. Sch.....	20 00
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Pittsford. Joseph Davison.....	5 00
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Windsor. Cong. Ch.....	5 15

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Amesbury and Salisbury. Union Evan. Ch.....	12 89
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Boston. Mt. Vernon Cong. Ch. \$285.19., "A Friend" \$20., Union Ch. \$19.86., John G. Cary \$5. and Bundle of Books, for Straight U.—F. W. 50c., S. W. 50c., Miss S. Worcester, 10 Testaments.....	330 55
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Buckland. Mrs. L. B. and Miss R. G.....	1 00
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Coutt Port. Union Ch.....	8 50
Dunstable. Cong. Ch.....	6 30
East Abington. Cong. Ch. (\$30 of which to const. Mrs. EVELYN W. BLOOD, L. M.) ..	35 57
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East Hampton. Payson Cong. Sab. Sch.....	75 00
East Marshfield. Cong. Ch. (adl.).....	1 00
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Florence. Florence Ch.....	221 00
Foxborough. P. M.....	50
Fitchburgh. W. L. B.....	1 00
Grantville. Cong. Ch.....	32 25
Greenfield. L. P. and E. B. Billings.....	2 00
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Milford. Cong. Sab. Sch. for Rev. E. E. Rogers.....	30 00
Millbury. First Cong. Ch.....	84 04
Mill River. Miss M. R. Wilcox.....	10 09
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Newton Centre. First Cong. Ch. (in part)	

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Malone. Mrs. A. M. Miller.....	10 00
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Springville. Lawrence Weber.....	5 00
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Sweden. Mrs. F. M. Cunningham, for Freight.....	2 00
Syracuse. Dr. A. Smith.....	5 00
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Waddington. Mrs. E. R. B.....	75
West Bloomfield. Cong. Ch. to const. Mrs. SARAH COOPER HOPKINS, L. M.....	50 38
West Camden. Cong. Ch.....	30 00
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Willow Brook. Mrs. Martin, for Wood-bridge, N. C.....	10 00
— A Friend.....	19 38

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Wilmington. Pub. Sch. Fund \$261., Wil- liston Sch. \$6.55., Other Sources \$2.....	269 55

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Charleston. Avery Inst. \$198.15., Plymouth Ch. \$100.....	298 15
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GEORGIA, \$1,444.33.

Atlanta. Atlanta University \$833.50., Sale of Land \$31.25., Y. A. Mundock \$3.—Col. J. R. Lewis \$31. for a Pupil, Atlanta U.—Pub. Sch. Fund \$245., Rent \$11.....	1154 75
Macon. Rent.....	2 50
Savannah. Beach Institute \$277.08., Other Sources \$10.....	287 08

ALABAMA, \$235.65.

Marion. Lincoln Sch. \$46.65., Sale of Land \$20., Other Sources \$2.....	68 65
Selma. Pub. Sch. Fund \$150., Rev. J. Sils- by \$10., First Cong. Ch. \$5.50., Freedmen \$1.50.....	167 00

LOUISIANA.

New Orleans. Straight University.....	104 50
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MISSISSIPPI, \$337.63.

Columbus. J. N. Bishop.....	12 50
Grand Gulf. Miss S. P. H.....	50
Raymond. Pub. Sch. Fund.....	7 00
Tougaloo. Tougaloo University \$287.63., Pub. Sch. Fund \$30.....	317 63

MISSOURI, \$5.50.

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St. Louis. J. McC.....	50

TEXAS.

Galveston. Barnes Institute.....	61 00
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Bellefontaine. Rev. J. C.....	50
Bryan. "A Friend.".....	5 00
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Cleveland. Mrs. E. R. Shipherd.....	5 00
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Geneva. W. C. Pancost.....	2 00
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Hudson. Hiram Thompson.....	10 00
Huntsburg. Cong. Ch. \$33. to const. ELIJAH POMEROY, L. M., Cong. Sab. Sch. \$10....	43 00
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Mallet Creek. A. C. Bowen \$5.93., H. Trautman, G. Alexander and M. B. Branch \$5. ea., E. Pierce \$2., 6 Individuals \$1. ea., Others \$1.25.....	30 18
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Morgan. Lemuel Clark.....	2 00
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Putnam. Mrs. Lucinda Nye.....	5 00
Ravenna. Ira B. Cutts.....	2 00
Richfield. Dea. T. E. Ellsworth, Dea. Samuel Clarke and Mrs. Uri Oviatt \$5. ea., Mrs. S. R. Oviatt, Mrs. Sylvester Townsend and Miss C. Payne \$2. ea.....	21 00
Saybrook. Mr. and Mrs. Wm. C. Sexton \$1. ea.....	2 00
Springfield. First Cong. Ch.....	24 00
Strongsville. Elijah Lyman.....	15 00
Wayne. Dea. David Parker.....	5 00
Welshfield. S. P.....	50

Willoughby. Mrs. E. M. Tryon.....	5 00
Yellow Springs. "E".....	10 00

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Galva. Cong. Ch.....	23 00
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Greenville. Cong. Ch.....	50 00
Lansing. Rev. T. C. A.....	50
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Columbus. Cong. Ch. \$25., A. Topliff \$5.....	30 00
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Burlington. Mrs. Joseph Everall.....	5 00
Cincinnati. Wm. I. Reynolds.....	2 50
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KANSAS.

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Milford H. A. French.....	5 50
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MINNESOTA, \$12.02.

Minneapolis. Plymouth Ch.....	11 52
Northfield. H. L. H.....	50

COLORADO.

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San Francisco. A. L. Bancroft \$60., Chinese of First Cong. Ch. \$3.50.....	63 50

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ENGLAND.

Liverpool, Dingle Bank. Mrs. Anna Crop- per.....	27 00
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ENGLAND.

Ashton-on-Mersey, Cheshire. William Mut- ter £100.....	
Fareham. Henry Sharland £50.....	
Hawes. R. C. Allen £5.....	
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SWITZERLAND.

Lausanne. George Jayet.....	41 33
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Total,.....\$18,107 86

Total from Oct. 1, to Dec. 31st....\$47,027 56

WM. E. WHITING,

Asst. Treas.

Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries shall be advisory, and the Treasurer ex-officio, members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain all complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notification of the meeting.

* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

THE AMERICAN MISSIONARY MAGAZINE.

This Magazine will be sent, gratuitously, to the Missionaries of the Association; and—if they shall request—to Life Members; to all clergymen who take up collections for the Association, or present its claim to their people, through the Monthly Concert, or otherwise; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

THE WANTS OF THE ASSOCIATION.

1. MONEY, to sustain our Schools and Missions.
2. CLOTHING, of all kinds, for the suffering Freedmen.
3. BOOKS and Stationery for Schools, *interesting* books for reading in families just learning to use them.
4. SUPPLIES for Teachers' Homes. *The boarding of our Teachers* is the heaviest item in supporting our Schools at the South. Any article of food in use in your home—flour, vegetables, dried fruits, pickles of any kind, hams, smoked or salt meat—will be most useful.

SPECIAL DIRECTIONS FOR PACKAGES.

Boxes for Freedmen frequently come to the Rooms, to whose origin our only clue is the railroad or steamboat freight bill. Thus our desire to make proper acknowledgment to the donor is defeated. We wish to keep open the line of communication from those who give to those who receive. To secure this the boxes must be *identified* at the Rooms and in the field. We therefore again earnestly call the attention of friends to the following requests:

1. *Under the lid* of each box, put a list of the articles, and an envelope directed to *your post-office*.
2. Mark the box plainly to us; and somewhere on it put the *name of the town from which it comes*.
3. Notify us promptly of the shipment—when and by *what* line—and send duplicate list of contents *in letter*, to the office.

Our friends by taking the additional labor to follow exactly these directions, will add greatly to the convenience of our agents at the office, and secure for the donors, in nearly every instance, a letter direct from the teacher who distributed their gifts to the poor.

SEND MONEY AND BOXES TO THE NEAREST A. M. A. OFFICE, AS BELOW:

NEW YORK . W. E. Whiting, 59 Reade St.

BOSTON . . . Rev. C. L. Woodworth, 5 Pemberton Square—Room 22.

CHICAGO. C. H. Howard, 202 West Madison St.

LEGACIES.

THE AMERICAN MISSIONARY ASSOCIATION is incorporated by special act of the Legislature of the State of New York. It is therefore earnestly requested of those who design to benefit the Association by giving it a place in their last Will and Testament, that they would use the following

FORM OF A BEQUEST

"I BEQUEATH to my executor (or executors) the sum of — dollars in trust, to pay the same in — days after my decease to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The Will should be attested by three witnesses, [in some States three are required—in other States only two,] who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States, it is required that the Will should be made at least two months before the death of the testator.